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MILLENNIAL STAR

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Coronation Britain
June, 1953

Our Conferences

We have come, in the British Mission, to the end of fourteen weeks of conference sessions throughout the length and breadth of Britain. It is a significant milestone, and it is one that calls for a glance backward to review the accomplishments gained and an opportunity to set ourselves forward to catch another glimpse of the tasks ahead in the glorious destiny of the Latter-day Saints.

The general themes of the conferences has been, "The Latter-day Saint Home and the Kingdom of God." More than two thousand missionaries, branch presidents, men bearing the Priesthood, Saints, and friends have participated in the conference activities. The president of the mission and his wife introduced the programme in each conference. The Saints have performed the assignment given them, with thoroughness.

Let us take a brief overview of the conferences: first, we have taken a bold step forward to account for every Latter-day Saint in this mission. This programme is not a simple one, but through the work of the branch teachers, Relief Society teachers, the missionaries, and the home study programme of the MILLENNIAL STAR, everyone in the mission is being accounted for and is offered fruitful activity in the Church. Various maps and charts with each member of the districts and branches represented thereon have been prepared by district and branch presidents and the branch teachers. Everyone is important. No one must be left out of the marvellous and glorious blessings available to faithful Latter-day Saints. If the Saints comply with conference messages, they will have taken a big step in the right direction of enjoying the blessings of the Church and Kingdom of God.

Second, great emphasis has been placed upon the value of homes, wives, and children, in the Kingdom of God. Our families are little kingdoms of God, and today our families have the same fundamental significance which they held in former days. The first family of human history was established under the auspices of a wise Heavenly

Father, which was to be a model to all the families of the earth that should descend from it. This household he entrusted to the care of the first parents of the world, Adam and Eve. They were given the blessing to raise children and be co-partners with God in teaching their children the ways of a loving Heavenly Father. Every home has the same fundamental purpose—the perfection and happiness of God's children—all within the framework of eternal principles of happiness and progress known as the Gospel, by which He, in all His love, wants us to live.

For this reason the Priesthood is given to father and son to administer for the blessing of the holy society of the family and to perform the ordinances prescribed by God. Our children need to be blessed, baptised, administered to. They need the holy word of God, as revealed to prophets ancient and modern. They need the love and security that only a happy home can provide.

The Lord has made plain the perpetuity of our family relationships in the hereafter. We are engaged in the glorious enterprise of assisting God to build the family for eternal life. Such an enterprise can succeed only by obedience to the Gospel of Jesus Christ. Each member of the family is deserving of love and respect as a child of God. Living the Gospel insures for each of us the favours of heaven and eternal well being and happiness.

New emphasis is placed on a theme that is as old as the Gospel itself. It is a theme that came into being before the earth we stand upon was rolled into place, for it originated in the heavens in the councils of God. It defines our destiny: eternal life with our families in the Kingdom of God. Let us take fresh courage and set ourselves to the tasks which lie ahead of us. With faith in God and faithfulness to His commandment, with resoluteness and determination, let us set our faces to the destiny God has given us. With His help, we shall not fail.

Elder Willis H. Brimhall

ELDER HAROLD B. LEE

Biographical Sketch

Elder Lee is a native of Idaho and was born March 28th, 1899. As one of six children he grew to manhood on a southern Idaho farm. Before he had reached the age of 21 he was principal of a school at Oxford, Idaho. In his twenty-first year he entered the Western States Mission field of the church and for some time served in Denver as District President.

Following his missionary experience he served as a teacher and school principal in the Granite District of Salt Lake County. In 1932 he was appointed city commissioner of Salt Lake City and was subsequently elected to this position. At the same time he took prominent part in activities of the church in the area in which he lived.

In April, 1936, in the midst of the depression, the Church of Jesus Christ of Latter-day Saints correlated its various relief activities into an enlarged programme known as the Church Welfare Programme. Because of his outstanding work in this direction as a local church officer Elder Lee was requested by officials of the church to assume the managing directorship of this programme in December, 1936.

On April 6th, 1941, at a General Conference of the church he was sustained a member of the Council of the Twelve Apostles at the age of 42.

He is Managing Director of the Church Welfare Programme, and Chairman of the Servicemen's Committee of the Church.

LINE OF AUTHORITY

HAROLD B. LEE was ordained an Apostle April 10th, 1941, by Heber J. Grant.

HEBER J. GRANT was ordained an Apostle October 16th, 1882, by George Q. Cannon.

GEORGE Q. CANNON was ordained an Apostle August 26th, 1860, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon and Frederick G. Williams) to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188) after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and **OLIVER COWDERY** received the Melchizedek Priesthood in 1829 from Peter, James' and John.

PETER, JAMES and **JOHN** were Apostles and angelic ministers of the Lord Jesus Christ, chosen and ordained by Him (John 15:16).

His Testimony

122nd Annual Conference Address April 4, 5 & 6, 1952

I want President McKay to know that it does not make any difference to me whether he remembers my name or my middle initial; all I want him to know is that I want to be counted as one who loves the Lord, and who loves our President, as our prophet, seer, and revelator.

I am sure that because of the lateness of the hour, and the desire of all of us that we have a closing word from President McKay and his blessing before this conference closes, you will indulge me the discretion of not presuming to discourse on what I may have prepared to say at this conference. Therefore, I shall close my remarks by bearing my testimony.

With all my heart I welcome four great noble souls to new positions among the General Authorities of this Church: LeGrand Richards, Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner. I think there is no man or no person in the Church happier than I at the changes which have come to give these men their present positions.

I am thinking back, to that brief moment up in Idaho, when Brother LeGrand Richards lay at death's door. The doctors had thought that Brother Richards might not be with us long, because of a serious heart attack. The late Bishop Marvin O. Ashton and I drove up one Sunday afternoon to Grace, Idaho, to visit him. In a brief moment, when my hands were on the head of Brother Richards, I knew that the Lord loved him and that he was going to live. The certainty of that was as sure to me then as it is today that he was spared for a great and glorious mission.

The Prophet Moroni enjoined his people to seek for the great gift of faith in the words that, as nearly as I can recall, were something like this: ". . . Faith is things which are hoped for and not seen; wherefore dispute not because ye see not, for ye receive no witness until after the trial of your faith." (Ether 12:6.)

Eleven years ago this morning, I climbed the steps and took my place on the stand where Brother Richards is today. In eleven years, to the day, I have moved from the arm rest to my left, to the arm rest on my right. That call was an overpowering experience, as only these, my brethren, know; but the greatest experience was not eleven years ago today, but eleven years ago the week following today.

It was on the day or so following conference that President Stephen L. Richards, who was then chairman of the Church radio and publicity committee, approached me and said, "Brother Lee, next Sunday is Easter, and we have decided to ask you to give the Sunday night radio talk, on the resurrection of the Lord." And then he added, "You understand now, of course, that as a member of the Council of the Twelve, you are to be one of the special witnesses of the life and mission of the Saviour and of that great event." The most overwhelming of all the things that have happened to me was to begin to realise what a call into the Council of the Twelve meant.

During the days which followed, I locked myself in one of the rooms over in the Church Office building, and there I read the story of the life of the Saviour. As I read the events of His life, and particularly the events leading up to and of the crucifixion, and

—contd. on page 143

Strength of the Mormon Position

Part II

A Catholic Utterance

Many years ago a learned man, a member of the Roman Catholic Church, came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science and philosophy. One day he said to me: "You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there was no need of Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the Gospel from ancient times, or the restoration of the Gospel in latter days."

My reply was substantially as follows: "I agree with you, Doctor, in nearly all that you have said. But don't deceive yourself with the notion that we 'Mormons' are not aware of the strength of our position. We are better aware of it than anyone else. We have not all been to college; we cannot all speak the dead languages; we may be 'ignoramuses,' as you say; but we know that we are right, and we know that you are wrong." I was just as frank with him as he had been with me.

The Real Reason

Yet is not because of human "smartness"—not because the followers of Joseph Smith are brainier than other people, that they have a greater knowledge of God and are capable of loftier ideals in religion. It is because they have received, through the gift of the Holy Ghost, a perceptive power, a spiritual illumination which the world, with all its culture, does not possess, and without which no man can know God or comprehend His purposes. It cannot be had from books and schools. Colleges and universities cannot impart it. It can come only in one way—God's way, not man's. The Latter-day Saints have it, not because of any greater natural ability than other men and women possess, but because they have bowed in obedience to the divine will, thus making themselves worthy to receive this inestimable boon. All mankind may have it upon precisely the same conditions.

Another Objection

An Episcopal Bishop remarked to me that his main objection to "Mormonism" was that we "Mormons" were not interested in anything going on outside of our own community. He declared that we gave no credit to other peoples or to other systems for the good they were accomplishing. "For instance," he said, "we retranslate the Scriptures, making them more plain, more intelligible, with a view to enlightening mankind thereon; but you give us no credit for that. We uncover ancient cities, buried civilisations, here in America and elsewhere; we decipher old-time inscriptions on obelisks, in documents, etc., seeking to acquaint the present with the past; but you put no value on such work. We found hospitals and infirmaries, maintain missions, carry the name of Christ to the heathen, publish the Bible by millions of copies, and are endeavouring to place one in every home. But you take no account of

these things; you are not interested in our efforts; you think them all vain and of no worth."

Not a Narrow Religion

The remark surprised me. I was astonished that any well-informed person could entertain such an opinion respecting us and our religion. There may be such a thing as a narrow "Mormon"; there may be such a thing as a narrow notion in the mind of some "Mormon"; but there never has been and there never will be such a thing as a narrow "Mormonism." Far from ignoring what other peoples and other systems are doing, it takes account of everything, and assigns it to its proper place in the universal scheme. "If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things." So says the Christ of Jesus Christ of Latter-day Saints, in one of its Articles of Faith.

"Mormonism" is a much bigger thing than Catholic scholars or Episcopal bishops imagine. It is the greatest system of philosophy that the world has ever known, the grandest poem that Divine Genius ever created, the mightiest melody ever struck from the vibrant harps of Eternity. It is the sublime drama of all the ages, and the last act is now on, the final scene about to unfold.

What "Mormonism" Stands For

"Mormonism" stands for the restoration of the Gospel in this dispensation; but that is not all. It stands for the Gospel itself in all the dispensations, as those periods are termed during which God has spoken to man and dispensed from heaven these saving principles and powers. This is but one of a number of such periods, reaching from the days of Adam down to the present time. The Gospel preached by the ancient Twelve was a restored Gospel, just as much as it is today. It had been upon earth before the age of the Apostles. "Christianity," the faith of the once despised "Christians," is now "Mormonism," the religion of the unpopular "Mormons." What matter the names bestowed upon it by men? Truth is not to be disposed of by pelt-ing it with epithets. The character of

a jewel is not changed by covering it with rubbish and dirt. A diamond is a diamond, whether it sparkle in the dust at your feet, or glitter in the diadem of a queen.

"Mormonism" is not a product of the nineteenth century. Joseph Smith did not originate it, nor did any other man. What is called "Mormonism" is the Everlasting Gospel, the religion of all the ages, God's great plan for the salvation of the human family; and not only their salvation, but their exaltation if they obey it in fullness. **The Gospel has a threefold power; it redeems, saves, and glorifies.** Redemption is resurrection, but that is not sufficient; it is not enough that man be brought forth from the grave. All men, good and bad, will be resurrected; but resurrection is not salvation, any more than salvation is exaltation. Many redeemed from the grave will be condemned at the final judgment, for evil deeds done in the body; and many will be saved, yet come short of the glory that constitutes exaltation.

God's greatest gift, eternal life, has been offered to man again and again, in a series of dispensations of which this is the greatest and the last. The "winding up scene," the final act of the play—such is the dispensation now opened, wherein will be brought to a glorious finale the whole of God's mighty work pertaining to this planet; a work begun at the very dawn of creation, and continued down to this day. "That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." (Eph. 1:10.)

The God Story

What is generally termed "The Gospel" relates to "the laws and ordinances of the Gospel." (See L.D.S. Articles of Faith.) But the term in its broadest sense means far more. The English word "Gospel" comes from the Anglo-Saxon "Godspell" or God-Story. Hence we have "the four gospels"—Matthew, Mark, Luke and John—all narratives of the Christ, but in reality only parts of the complete God Story, which com-

—contd. on page 142

Two Gems from President McKay

SOME PRINCIPLES OF A HAPPY HOME

“**A**nd again, inasmuch as parents have children in Zion, or in any of her stakes which are organised, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

“For this shall be a law unto the inhabitants of Zion. . . .

“And they shall also teach their children to pray, and to walk uprightly before the Lord.” (D. & C. 68:25-26, 28.)

There is nothing temporary in the home of the Latter-day Saints. There is no element of transitoriness in the family relationship. To the Latter-day Saint the home is truly the basic unit of society; and parenthood is next to Godhood. The secret of good citizenship lies in the home. The secret of instilling faith in God, faith in His Son, the Redeemer of the world, faith in the organisations of the Church, lies in the home. There it is centred. God has placed upon parents the responsibility of instilling these principles into the minds of children. Our schools, our Church organisations, and some worthy social institutions are all helps in the upbuilding and guidance of the youth, but none of these—great and important as they are in the lives of our youth—can supplant the permanence and the influence of the parents in the home.

There are a few fundamental principles which we should ever keep in mind: first, the eternity of the marriage relation. Oh, may our youth throughout the land realise that they have within their grasp the possibilities of that form of marriage which will contribute more to their happiness in this world and to their eternal union and happiness in the world to come than can be obtained anywhere else in the world. Let our young men and

women look forward with pride, with eagerness, to the time when, in worthiness, they may go to the House of God and have their loved ones sealed by the bonds of the eternal priesthood for time and all eternity.

Second, let us hold to that first word in the second part of the fundamental law of humanity, the Ten Commandments. Those first few commandments refer to our relationship to God; the last few to our relationship to humanity. The second part begins with the word honour—“Honour thy father and thy mother.” (Exodus 20:12.) Let us cherish in our homes as we cherish the lives of our children themselves, that word honour with all the synonyms—respect, reverence, veneration; honouring mother, honouring father, seeking to have our children honour us as we honour and revere God, our Eternal Father. Let the element of honour, devotion, reverence permeate the home life.

Third, let us never lose sight of the principle of obedience. Obedience is heaven's first law, and it is the law of the home. There can be no true happiness in the home without obedience—obedience obtained, not through physical force, but through the element of love. There is no “home” without love. You may have a palace and yet not have a home, and you may live in a log house with a dirt roof, and a dirt floor, and have there the most glorious home in all the world, if within those four log walls there permeates the divine principle of love, love that draws from husband to wife and from children to parents that blessed obedience and compliance that makes life worth while.

I believe firmly that parents fail to get obedience from their children during the first five years of childhood. I believe that during that most important period of child life the parents sow the seeds of obedience or disobedience. Some of us fill that period of child life with too many don'ts, failing to make

—contd. on page 137

KEY FOR SPIRITUAL GROWTH

Urging his audience to "seek the riches of eternity," by developing a noble character, a worthy family and by rendering service to others, President David O. McKay addressed 1,200 members of two North Ogden wards Sunday evening.

"Can you think of anything else that you can take with you on the other side, when the time comes to answer the final summons?" he queried. "You cannot take your wealth whether it is a bank account, in cash, in notes, government bonds, in lands or in cattle. All those things you leave behind when your heart beats stop. You will take with you what you are—your kindness, your sweetness, your loyalty, your honesty and integrity and your faith—all the virtues which contribute to a noble character. These things will be part of your spirit, because they are your experiences here in this life."

Contrasting the multiplicity of modern inventions with the lot of the Utah Pioneers, President McKay declared that we today have even greater opportunities to render service to others than they, although they gave full service to the extent of their ability. "I am glad to say tonight that men and women of the Church are doing just that—contributing to the welfare of others," he said. "The manifestations of such service we can see on every hand. These are the riches of eternity: character, our families, our service."

The Perfect Gentleman

The distinguished speaker cited the Saviour "as the one Perfect Gentleman who ever walked the earth," as an example to all mankind. He called upon his young listeners to consider in what way Christ was great and why He is honoured as the greatest Being who ever walked the earth, even by those who do not accept His divinity.

"Jesus was not a discoverer," he declared, "He was not an inventor. He

was not a warrior. He was not a physician. He was not a military man. He did not excel in any field in which men of the world have won honours and applause. And yet He cured those afflicted whom the physicians could not heal. He was not an author—He did not write a line, except with his finger in the sand, and no man knows what he wrote. And yet the volumes and volumes throughout the world about that Man exceed these of any other man in the world.

"Wherein was Jesus great? In the realm of character, He was supreme. He typifies what the spirit of man can accomplish and therefore in that sense He is our Guide, our Leader, our Saviour.

"We have reached the stage in human development when man should devote his attention, his energy and his efforts to his spiritual development," declared the President. "It is a good thing to have men say truly what they said of Brutus. As he lay dead, a victim of the jealous ruler, one of his enemies said: 'In the realm of character he was supreme. His life was gentle, and the elements so mixed in him that nature might stand up and say, 'This was a man.' Any young man who has any other ideal is losing the proper aim in life.'"

Four Factors Listed

President McKay enumerated four factors that contribute to man's spiritual development: (1) Respect for one's heritage; (2) preservation of an honoured name; (3) association with the best of companions, and (4) the maintenance of a rugged independence.

He urged his congregation to give praise where praise was due, especially to the Pioneers "who dug ditches and laid the foundations of the roads; who went up into the forests and cut down the timber and built log houses; who built the first schools for learning and our meeting houses. I cannot help but condemn those young men who jauntily

—contd. on page 136

AN EXPERIENCE TO SHARE

The STAR editor, Elder Brimhall, who was in Aberdeen, Scotland, a few days ago, suggested that I share with you readers an experience I had recently in gathering genealogical records.

At the conclusion of our missionary meeting the urge came to me to go to the north part of the city of Glasgow for some records I had been unsuccessfully trying to obtain for over twenty-five years.

In front of me was a well-lighted house. I knocked on the front door four times without success; also I knocked on the back door without success. Upon returning to the front door and failing to arouse anyone I told the Lord that I had come for records that lay in that home, and I could not go away without them. I then proceeded to the adjoining house, and asked if it were possible to find the gentleman next door. They called the daughter of the man, who had been watching television, and she informed me that her father was in bed very ill, and that he was not able to see anyone. I then told her that I had come six thousand miles to see him, and she went to her father, and he requested that I be shown in to see him.

He was an aged gentleman who had the appearance of an old viking warrior. I told him that my people were his people, and that my grandfather married the third great-great-granddaughter of his third great-great-grandfather. I then asked him whether I could see the records he had of the

Mowat family. His eighty-six year old memory was very faulty as he tried to recollect where he had placed these records of his people. Finally he asked me to open an old dresser drawer and look for the records. There I found dozens of record books containing records of many of my family lines. Finally, I found what I had come for: "The family Genealogy of the Mowats of Caithness, Scotland," from 1565 to the present date, all beautifully typed in perfect family order. There is no other copy of these records anywhere else on earth.

As I spoke to him of my people and of his, he said, "Mr. Gray, you make me feel like wishing I were young again, so I could work on these records. I have just got to get out of bed and complete them so you can have them." He was so glad to place these records into the hands of a perfect stranger, and within four days they were again in his possession as had been promised.

These records are only a part of the records lying in that old dresser drawer in Glasgow. Mr. Mowat has been gathering genealogical information for fifty years. They just have to find their way into the archives of the Church!

It will be my responsibility, with the help of our Heavenly Father, to see that these records find their way to the archives. My twenty-five year search is finished.

Elder Donald Gray

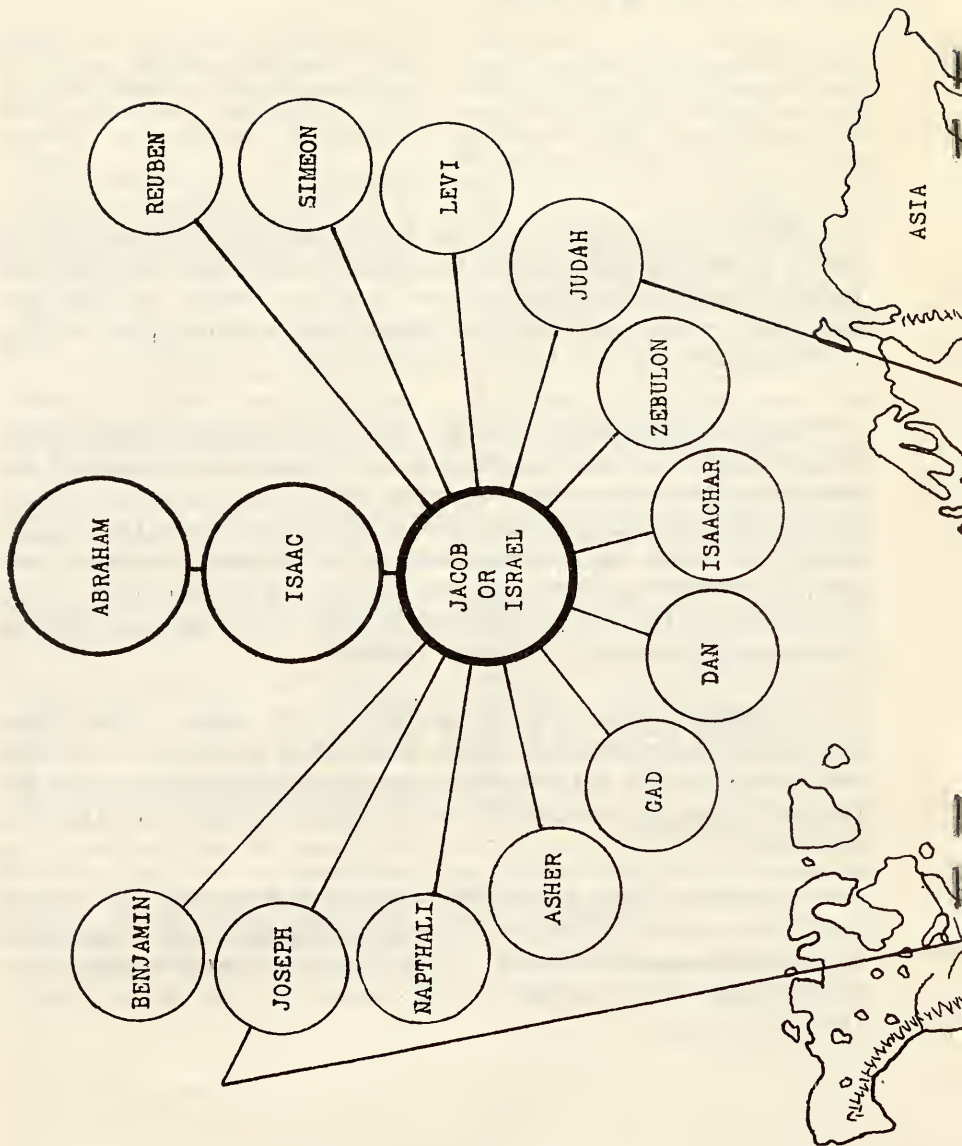
The Stick of Joseph and the Stick of Judah

“And it came to pass that my father ,Lehi, also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord . . .” (1 Nephi 5:14.)

“And the angel spake unto me, saying: These last records which that hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Saviour of the World; and that all men must come unto him, or they cannot be saved.” (1 Nephi 13:40.)

“Therefore repent, and be baptised in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record, but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you.

“For behold, this is written for the intent that ye may believe that; and if ye believe that ye will believe this also; and if ye believe this ye will know concerning your fathers, and also the marvellous works which were wrought by the power of God among them.” (Mormon 7:8-9.)





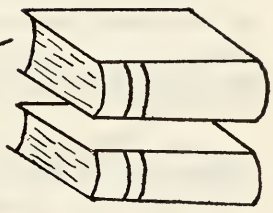
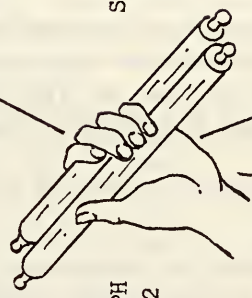
EASTERN HEMISPHERE

STICK OF JUDAH
EZEKIEL 37: 15-21



WESTERN HEMISPHERE

STICK OF JOSEPH
II NEPHI 3:12



BIBLE

BOOK
OF
MORMON

“Wherefore, the fruit of thy loins [Joseph] shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.” (2 Nephi 3:12.)

“Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.” (Ezekiel 37:16-19.)

TO THE MISSIONARY*

The successful missionary should be humble and prayerful. He must realise that this is God's work. And only through enjoying the Spirit of the Lord can he carry on this work successfully. He must pray to Him continually. As he knocks on the door he must pray that the Lord will knock on the heart of that party that opens that door, to the end that he may be interested in the truth that he has to give them. He must be willing not only to pray, but also to fast. You will recall one occasion when the disciples returned to the Master and exclaimed that they had been able to heal the sick and do many other things. But they asked on one certain occasion, "Why could not we cast him (a devil) out?" And the Master said, "This kind goeth not out but by prayer and fasting." (Matt. 17:14-21.) And we had missionaries, the majority of them, that would never go into the home to give the cottage meeting on the restoration of the Gospel or the responsibility to be baptised without first fasting.

Our missionary must adopt in his life the admonition of the Master, one of the strongest that He ever made, and that was to forget self and think of others—to lose yourself in the interest of others. And if every missionary as he comes into the field can learn that, he'll soon do away with selfishness within his system. He will soon be realising that he has got something for the other party, and the other party should have it. And it is the most important decision that he can make. It is the grandest thing he can do.

Then he must learn to work and to work hard. There is no substitute for hard work in the mission field.

A missionary must learn to smile. My, it is awfully hard for people to turn you down at the door if you greet them with a smile. Just let them know that the Lord's in His heaven and all is well.

Now, above everything else, the missionary must be moral. He must be chaste. He must be clean in thought and in action. Every missionary must early remember the advice of the brethren on page 26 of the Missionary's Handbook—those three rules: Never let the opposite sex call you by your first name. Never get closer than just a handshake. And never be left alone with them. And if those rules are observed all will be well.

We have got to get the converting spirit. We are out in the mission field to bring souls unto Christ. We are there to make any sacrifice that is necessary in order to have them realise that this is the truth; that they are living in a world of religious error and doctrines of men rather than doctrines of God.

Try and live every day the things that you preached in the mission field. Keep that testimony warm. You can only do that by being active in the church, wherever you are—whether at school, in the military service, or at work, always engage in some activity, whether in the ward or the stake, or the branch, or the group, or wherever you may be. Be a missionary all your life, because wherever you may be you will always find someone that is not a member.

* This message, a shortened form of an address delivered to the student body at Brigham Young University, March 4th, 1953, is a parting message to the missionaries of the British Mission by Elder Stayner Richards, past president of the mission, assistant to the Quorum of the Twelve Apostles, and life-long missionary, who finished his earthly mission on May 28th, 1953.

A Faith-Promoting Story

About the year 1896 two humble missionaries of the Church of Jesus Christ of Latter-day Saints, namely Elder Charles Measom and Elder George H. Meadows, arrived in the town of Warwick. They were strangers in a strange land. That was the field of labour that had been appointed them. It was a very wet and uninviting day. They sheltered from the rain in a doorway in what is called, Smith Street. There in silence, they offered up a prayer to their Heavenly Father for guidance, that they might be able to find some place where they could sleep.

Next door was a cafe or restaurant, they went there to obtain some refreshments. On enquiry about lodgings, they were given the address of two middle-aged maiden sisters of "Watts Court," Smith Street, Sister Hannah and Lizzie Bartlett. She welcomed these strangers in. These sisters had a bed-ridden mother and aunt, Miss Eliza Bond. They lived in "Alms Houses" on the Castle Hill, Warwick.

The Elders visited these sufferers, who occupied one-room dwellings. An entry divided the two houses. They paid several visits to them, bearing their testimonies of the Restored Church and Gospel of the Lord Jesus Christ, testifying that the same blessing that was in the Church of Christ

1900 years ago, was in this Church to-day. Miss Eliza Bond said many times afterwards to me, "I felt in my heart, that they bore the Truth. Their words were spoken by the Power of God." She asked to be administered to.

These servants of God knelt in prayer at the bedside, humbly seeking the help of the Lord. They anointed the head of this bed-ridden lady, afterwards sealing the anointing by the power of the Priesthood which had been conferred upon them. Their combined faith, their prayer, and the anointing had an immediate effect.

The old lady, Eliza Bond, arose from her bed, and sat at the table, and took refreshment with them all. She was baptised into the Church, also the two sisters Hannah and Lizzie Bartlett. I am a living witness that these things are true. I have heard Sister Eliza Bond bear her testimony many, many times to the power of God that raised her from her bed.

She had a testimony that went home to the heart of every one who heard her bear it.

Truly, God is with us, if we will be with Him, and if we will seek Him, He will be found of us. But if we forsake Him, He will forsake us also.

Brother George Ernest Hunter
Coventry Branch, Birmingham District

—contd. from page 129

sneer at the habits of the Pioneers," he said. "They are looking superficially and cannot see the bravery of the souls of those men who lost themselves for the good of others."

He cautioned young men and women against temptations of the flesh and counselled them to remember the teachings of their parents and teachers

that their name might be eternally honoured.

"Try to seek companions who lift you up, not drag you down. From that group you are going to choose your mate. You will become familiar; the first thing you know you will have an attraction for the boy or girl; you will propose; and the happiness or sorrow of your life has begun."

How are we progressing ?

Let's Go Welfare !

A recent spate of requests for Welfare assistance prompts this article. One purpose of the Welfare Plan is to provide **Security** for the Saints and their loved ones.

Elder Harold B. Lee, of the Council of the Twelve, has outlined a five-point programme for security for members of the church:

1. Pay an honest tithing.
2. Observe the fast and pay your fast offerings.
3. Unite in policy and brotherhood in the welfare plan, producing and storing for distribution.
4. Put in your homes a sufficient supply of commodities for one year.
5. Keep out of debt.

These are his words: "We do not know yet the full purpose of the Welfare Plan, but before the church has had time to prove out the plan, the purpose will be made known, and when that time comes, it will be a challenge to every member of the church to meet it."

The time to think about work in the Welfare Plan is **now**, when we can contribute something; not to wait until some future disaster confronts us.

One of the fundamental principles upon which all progress is made is contained in the text, "We must work out

our own salvation in fear and trembling." So give what you can and get what is needful.

But even as this great church in this dispensation had humble beginnings—so our Welfare organisation in the Mission must commence in a small way and roll forth unto greatness.

It is similar to depositing and drawing from a bank. You must have something in before anything can be drawn out. Every Latter-day Saint in a well-organised branch should be given opportunity to build up a "Welfare Bank Account" of credits on deposits against future need. Two things are, therefore, important at the branch level:

1. Local Welfare Projects to which members can contribute goods, money or labour.
2. Proper credit should be given and kept on record for the member contributing.

Strict and business-like control, management and recording of these aspects of Welfare are always commendable and expected.

So brethren, if you desire that security and peace of mind, apply to your Branch President today to place some deposits to your credit in the Welfare Bank.

James R. Cunningham

—contd. from page 128

the child realise that a request from father, a request from mother should be complied with. Mother says: "Don't touch that," to the little child. The little child toddles along and touches it. What is the result? The seeds of disobedience are sown. You don't have to punish the little child. Lovingly, kindly, but firmly, teach the child that there are rules in the house which should be obeyed. Mothers, fathers, treasure sacredly and sense keenly your responsibility to the child during those

first five plastic years of its life.

God help us as parents to send from our homes boys and girls who do not hesitate to bear testimony of their membership in the Church; boys and girls who are eager to go out and witness to the world that the marriage relationship is an eternal one, that the home is a permanent and eternal institution against which no theory that strikes at the purity and honour of womanhood, that deprives children of fatherhood, or the love of mother, can stand.

Relief Society Page by Sister Burl Shepherd

Shall we go visiting teaching this summer ?

Yes, by all means. The Relief Society is a great family of women who can share one another's problems of home and family. This is partly accomplished in regular Relief Society meetings, it is aided by Church literature, but it is enriched by personal contact. By far the best way to befriend a sister in the gospel is to visit her in her home and talk with her. Talk about what?

1. **Take her a spiritual message.**—Each month the STAR will present a lesson in the gospel adapted from the Church home study plan, and especially designed to show the vitality and practical use of gospel truths for each individual. Take your copy of the STAR along and read the message together. In so doing, you may be the answer to her prayer for help and encouragement. (This month, "Jesus Christ, the Son of God," p. 137).

2. **Suggest some useful or creative activities for the children.**—Would you like to see your child take an active interest in what is going on, whether it be in current events, nature, music, or Primary, M.I.A., or Sunday School activities? Then help him choose an appealing subject, get him a sturdy scrapbook-diary, and start him out with a picture or two and some suggestions as to keeping such a book. A child may thus be taught to observe things more closely, to keep an accurate record of events, and to develop a useful, life-long interest in a profitable activity. One who learns to keep a scrapbook and a diary will find in them a rich storehouse of useful information and happy memories.

3. **Offer her a practical message of personal value.**—Every woman wants to be beautiful.

When does beauty fade? When does a beautiful building begin to look drab? When we cease to use quality materials to preserve it. Could we but see the value in reversing some of our lifetime

habits, we could in years to come spell out the results in terms of naturally good white teeth, sound bones, and a healthy blood stream. Fresh raw salads and whole grain products each day are better beauty builders than white bread, refined cereals, pastries, sweets, peeled and over-cooked vegetables, and stewed fruit heavy with added sugar. Examples? Here are two:

Whole-wheat Muffins

- 1 $\frac{3}{4}$ cups sifted whole-wheat flour.
- 3 teaspoons baking powder.
- $\frac{1}{2}$ teaspoon salt.
- 2 tablespoons brown sugar.
- 1 egg, beaten.
- 1 cup milk.
- 3 tablespoons cooking fat, melted.

Mix dry ingredients. Combine the egg, milk, and fat, and add this to the dry mixture all at once. Stir just enough to moisten. Mixture should have a rough appearance. Bake in greased muffin tins in hot oven about 20 minutes.

Cabbage Slaw

- 1 quart raw cabbage, shredded.
 - 2 cups chopped apples, or crushed pineapple.
- Mayonnaise.

Mix all ingredients together. Mayonnaise is usually better if diluted with milk.

4. Help her to save time and effort in home chores.

Use a nut pick to pick out bastings and stitches. The sharp curved point fits nicely under the stitches. Tweezers are handy for this job also.

When patching boys pants' legs, place a magazine inside the leg while you sew. It will help to keep both patch and garment smooth.

Cook brussels sprouts only 10-15 minutes, cauliflower 20 minutes, to preserve flavour and vitamins B₁, C and G. Prepare the vegetable for cooking, then soak it 10 minutes in cold salted water. Drain it, add only a cupful of water, cover the pan, and steam for time suggested.

District News

BIRMINGHAM DISTRICT

Birmingham Branch. On Sunday, May 10th, we held a "Mothers' Day" service in the afternoon under the direction of Sunday School Superintendent Elder Frank Tennant. The children presented flowers to their mothers, and special sprays were presented to the youngest and oldest mothers present.

Coventry. During the past month, there have been two releases in the Coventry Branch: Brother Bird from the position of branch clerk, and Sister Alford from Relief Society President. Sister Pat Roberts is now branch clerk, and Sister Elger is the new Relief Society president. Relief Society now holds its meetings at 17 Marlborough Road, Rugby. Sister Woodward is the primary mother of the new Primary at Rugby. **Marion Evans, Reporter**

HULL DISTRICT

Our semi-annual conference was a great success. On the Saturday evening before the conference, we had a good concert with people from York, Scarborough, and Hull Branches taking part. Many good talks were given at the conference, and the final talk was an inspiring summing up given by President Reiser.

York Branch. One of our special acti-

vities was the Mothers' Day programme in which children and their mothers participated. We had a repetition of the concert held at Hull so those who could not attend conference could hear it. There is much talent in the district.

Grimby Branch. The day of meeting of the Relief Society has been changed to Wednesday.

Sister Charlotte Brown, Reporter
SCOTTISH DISTRICT

General. The members of the Scottish District are busily preparing for the district M.I.A. outing to Crieff in June.

Aberdeen. The chapel is now completed and services are being held there. An attempt is being made to begin some primaries.

Airdrie. A successful social was held on May 9th to augment the temple fund.

Edinburgh. Brother James Duff is the new M.I.A. superintendent.

Glasgow. The branch members were guests at the 21st birthday party of Sister Elizabeth Easton on May 7th. The Genealogy class is working in the grounds of Paisley Abbey, taking monumental inscriptions. Brother William Scott succeeds Elder George Erskine as first counsellor in the Branch Presidency.

Sister Marjorie Foote, Reporter

INTERESTED IN ARCHAEOLOGY ?

You may join the UNIVERSITY ARCHAEOLOGICAL SOCIETY, a scholarly organisation specialising in the **Archaeology of the Scriptures**.

Membership. Open to all persons, as well as groups or institutions who are interested in the archaeology of the Book of Mormon, the Bible, and the Pearl of Great Price. Fee £1.

Publications. The Society publishes the BULLETIN OF THE UNIVERSITY ARCHAEOLOGICAL SOCIETY, issued at irregular intervals; the UTAH ARCHAEOLOGICAL SOCIETY NEWSLETTER, issued at approximately six-week intervals; and, from to time, other special publications. Members also receive the popular quarterly journal THE BIBLICAL ARCHAEOLOGIST, the foremost publication in its field.

Anyone interested in joining this esteemed society, please contact Elder Willis H. Brimhall at the British Mission headquarters, 149 Nightingale Lane, Balham, S.W.12, London. Anyone outside the United Kingdom, contact General Secretary-Treasurer, U.A.S., Dept. of Archaeology, Brigham Young University, Provo, Utah, U.S. America.

Home Study Lesson

JESUS CHRIST, THE SON OF GOD

Questions:

1. Read one of your favourite quotations concerning Jesus.
2. Why did He come into the world?
3. What was His mission?
4. How did Peter know that Jesus was the Christ?
5. Tell about the Saviour's resurrection.
6. Relate His appearance to the Prophet Joseph Smith.
7. Why was His church re-established upon the earth?
8. How can we prepare to meet Him at His second coming?

Discussion:

When that little boy lay in a manger in Bethelhem, angels proclaimed a glorious message to the watching shepherds and sang praises to the One who had come into this world to be our Saviour and Redeemer. It is that same little babe to whom the wise men came and paid tribute, for they were led by inspiration and by the star which they followed until it rested above that humble birthplace of Jesus Christ—for that was His name.

We are all familiar with the early life's history of that great Divine Being. We recall that when He was 12 years of age He was found in the temple discussing problems with the wise men. Even at that early age He was conscious of the dignity and the importance of His calling. Then at His baptism by John the Baptist, the Father in Heaven said, "This is my beloved Son in whom I am well pleased." Then Jesus went out in the lonely places, away from the habitations of men. Satan appeared and tempted Him, but the Saviour could not be misled. No promises of worldly wealth, fame, honour or praise could induce Him to follow the wicked one. Here He proved His mastery over everything worldly.

When He began His ministry, He called humble men to serve as His disciples. They believed in Him. The Holy Spirit whispered to them that the one

they followed was indeed the Son of God, the Saviour of Mankind. On one occasion the Saviour put this question to Peter, one of the apostles, "Whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the Living God." How did Peter know that when even the learned men of his time could not comprehend that fact; when they refused to accept Jesus as the promised Messiah? Jesus Himself gives answer to this question, for He said, "Blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed this unto thee, but My Father which is in heaven."

The Saviour made it clear that He, Himself, was present at the foundation of the earth and that through Him all things had been done, the world created; and that the spirits of men had found their beginning in Him. When questioned concerning who He was He said, "I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me." Furthermore, "I am Alpha and Omega, Christ the Lord. Yea, even I am He that was the beginning and the end."

In one of His exalted prayers to the Father, Jesus cried out, "Oh Father, glorify thou Me with thine ownself with the glory which I had with thee before the world was."

Strange, is it not, that men in His time who claimed to be versed in the scriptures, who had read the prophecies and quoted them, did not have the ability to recognise in Jesus the fulfillment of all those prophecies to which they referred? That only confirmed the statement of the Saviour that only through the Holy Spirit, even the spirit of revelation, can anyone know that Jesus is the Christ. All the world's learning, all the philosophy of men, does not lead to that knowledge. Only by the Spirit of God can any of us know Him. His simple statement, "Follow me," tells what is expected of us. To follow Him means to do the

—contd. on page 141

Branch Teaching Lesson

Article 4: "We believe that the first principles and ordinances of the Gospel are: . . . fourth, laying on of hands for the gift of the Holy Ghost."

THE HOLY GHOST

The laying on of hands for the reception of the Holy Ghost was practiced in the primitive church. Peter and John laid their hands on the people of Samaria who had been baptised and they received the Holy Ghost. (Acts 8:14-17.) After baptism, hands are laid upon an individual to confirm him a member of the Church and to bestow upon him the Holy Ghost. To perform this ordinance, it is necessary that the one officiating holds the Melchizedek Priesthood. The disciples of this dispensation are especially instructed to lay hands upon those who are baptised into the Church "for the baptism of fire and the Holy Ghost according to the scriptures." (D. & C. 20:41.) The Lord has promised that through the authorised acts of His servants, they shall receive the Holy Ghost. (D. & C. 35:6; 20:43; 33:11, 15, 16; 39:6, 23; 53:3; 55:3.)

The special office of the Holy Ghost is to enlighten the mind, purify the heart, inspire to good works, guide into all truth, and to make known the things of God. Beside these general blessings, there are certain specific endowments promised in connection with the Holy Ghost. (Mark 16:17, 18; D. & C. 84:65-72.)

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things He requires; to keep His commandments.

After His crucifixion He was placed in the tomb; and on the third day He arose an immortal being, clothed, as He stated, with power; for He had conquered death and overcome the grave. That supplied the evidence that He was the promised Messiah, the Son of God, the Redeemer, the Saviour of the world. But in the course of time men returned to their old traditional habits of trying to reason things out for themselves respecting that great personality. Darkness again covered the earth, from a spiritual standpoint. Although from time to time, men arose who had glimpses of a literal belief in Him as the Son of God, the world at large began to look upon Him merely as a great teacher. But they did not recognise Him as the Divine Being who had created the world; and who came into the world to mingle with His fellows, to make known the eternal plan of salvation.

Here comes our glorious message to the world: That that same Jesus who had been crucified, who had risen from the dead, appeared with His Father in our own day to the boy prophet, Joseph

Smith, and authorised that lad to re-establish the only true living Church upon the face of the whole earth. That is the testimony which this Church bears to the world: That Jesus Christ was and is the Son of God, that His Church is now upon the earth; that it has the knowledge and authority to preach the true gospel and to act in the name of the Lord; that in His own appointed time Jesus, Himself, will come again to the earth in His glory to reign with His people—with those who have kept His commandments.

References:

The Lord acknowledges Jesus. Matt. 3:17.

Jesus was in the beginning. D. & C. 93:21, John 1:1-2.

Jesus was the Creator. Moses 2:1, John 1:3.

His coming predicted. 1 Nephi 10:4, Isa. 9:6, 53:3-7.

His sacrifice. John 3:16-17.

His power over death. John 10:17-18.

His resurrection. Heb. 12:2, D. & C. 20:21-24, Romans 14:9.

His appearance to Joseph Smith. D. & C. 76:11-24.

He reigns over us. D. & C. 60:4, 67:2, 63:59.

His second coming. Matt. 25:31-34.

STRENGTH OF THE MORMON POSITION

—contd. from page 127

prises the heavenly as well as the earthly career of our Redeemer. Three personages compose the Godhead—the Father, Son, and Holy Ghost; and it was the second of these who became the Saviour, “The Word” who was “made flesh,” as mentioned by St. John. (1:1-14.) The Gospel in its fulness signifies everything connected with Jesus Christ, past or present—the Son’s entire career, from the time He left His celestial throne, to the time He returned thither, glorified with that glory which He had with the Father before the world was. The Son is one with the Father—not in person, but in power, will, wisdom and authority. He is God, but is called the Son of God because He came forth from the Father to manifest in the flesh the “fulness of the Godhead bodily.”

The Path to Perfection

The Gospel had its origin before the foundation of the world. God, “finding He was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like Himself,” (Joseph Smith, “Times and Seasons,” August 15, 1844.) The Gospel, therefore, is not a mere fire-escape—a way out of a perilous situation. It is a divine plan for human progress, the Path to Perfection, and was instituted as such before man was in a position to be redeemed, or saved, before any such exigency had arisen. It was established before Adam’s fall, and in the prospect of that fall, which was a step in the onward march to the eternal goal. “Adam fell that men might be”—that is, mortal men, for by the fall those spirits in the midst of which God found Himself were to secure bodies and become souls, capable of endless increase and advancement. Adam did that for the race; he gave us one of the most precious boons that man can possess—a body, without which the spirit would be imperfect and could not be exalted.

But Adam could do no more, and a still greater boon had to be given, in order that the fall might be effectual, and the Gospel plan be made operative for the ends in view. The machinery was ready, but the Power had to be turned on. The fall had a twofold direction—downward, yet forward; and though designed as a blessing, there was a penalty attached. Death came into the world—spiritual and temporal death, eternal banishment from the Divine Presence; and man’s progress would have halted then and there, would have utterly and permanently ceased, had not something been done to lift him from his fallen state, and open the way that he might go on to perfection. Adam gave us earthly life; but the greater boon—eternal life—is the gift of the Redeemer and Saviour. Descending from His glorious throne, He became man for man’s sake, and by dying burst the bands of death, thus making eternal progression possible.

Fall and Redemption

Adam’s transgression was **malum prohibitum**, or wrong because forbidden; not **malum in se**, or wrong in itself. It had a beneficent purpose, but it put the world in pawn, and Death was the pawnbroker, with a twofold claim upon all creation. Adam could not redeem himself, and the human race, which sprang from him, was likewise powerless. No part of what had been pledged could be used as the means of redemption. Something not subject to death was the required ransom. The life of God’s only begotten Son was the price of the world’s freedom; and that price was paid by the sinless One, the Lamb “without spot or blemish,” who made Himself a redemptive sacrifice, to mend the broken law, pay the debt to justice, reposit the unbalanced scale, and restore the equilibrium of right. Christ, the World-Deliverer, was a greater Moses, leading an enslaved universe out from the Egypt of sin, out from the bondage of death.

To be continued

THE TESTIMONY OF ELDER HAROLD B. LEE

—contd. from page 125

then of the resurrection, I discovered that something was happening to me. I was not just reading a story; it seemed actually as though I was living the events; and I was reading them with a reality the like of which I had never before experienced. And when, on the Sunday night following, after I had delivered my brief talk and then declared, simply, "As one of the humblest among you, I, too, know that these things are true, that Jesus died and was resurrected for the sins of the world," I was speaking from a full heart, because I had come to know that week, with a certainty which I never before had known.

I do not know whether that experience was the realisation of the workings of the gift of the more sure word of prophecy, but this much I came to know: neither the Prophet Joseph Smith, nor any who have followed since, have ever received a personal visitation from the Master, nor have they ever received a special witness of His life and mission, except they had a supreme faith. Until that faith had been tried and tested, only then did they receive the witness.

This much more I know, and bear humble witness, that only shall I receive a greater witness than I today have, that He is, when my faith

through trial shall have become the more perfect.

I know with all my soul today, God being my witness, that the Saviour died, was resurrected, and lives today, so close to us in the councils of the Priesthood, so near to those whom He has chosen as His mouthpieces, that if they will but open their hearts and minds, they may know with a surety that they have done His will and that He has spoken.

I am thinking today of the quoted testimony of a great defender of the faith recorded in Brother Barker's splendid priesthood lessons which we are now studying in the Priesthood quorums, when he told how his testimony came. This is what that faithful Cyprian said: "Into my heart, purified of its sins, there entered a light which came from on high, and then, immediately, in a marvellous manner, I saw certainty succeed doubt."

God help us, as the sons and daughters of our Heavenly Father, that we, having the right to witness of the Holy Ghost, shall by faith so purify our hearts that the light from on high may enter into them, that in a marvellous way we, too, may see all doubt flee in the face of absolute certainty. God help us to this end, and keep us in the faith, worthy of the testimonies of the reality of the mysteries of heaven and godliness, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

TRIBUTE TO PRESIDENT RICHARDS

President Stayner Richards, beloved of Latter-day Saints in Great Britain and America, and held in high esteem by business and professional men in both countries, passed away on Thursday, May 28th, 1953, as the result of a sudden attack of acute pancreatitis. Funeral services were held June 3rd, 1953, in the Assembly Hall on Temple Square, Salt Lake City, Utah.

President Richards presided over the British Mission from February 10th, 1950, to July 15th, 1952. During the years of his presidency the mission enjoyed a period of prosperity and growth. Missionaries averaging 250 a year were engaged in systematic proselyting which added nearly 2,500 converts to the mission membership. His call to serve as an assistant to the Council of the Twelve Apostles came in October, 1951.

His love for people and his enthusiasm for the Gospel of Jesus Christ endeared him to thousands. He will be remembered for his constant kindness, his irrepressible good humour and genial nature, and for his energy and his devotion to the work of the Lord.

He is survived by his wife, Sister Jane Taylor Richards, who served as president of the Relief Society of the British Mission during his presidency; by two sons and three daughters; by three brothers and one sister, and by 15 grandchildren. President Richards was born December 20th, 1885.

British Mission Statistics

ARRIVALS AND ASSIGNMENTS

	From	To
May 12th		
Elder Loyal W. Flynn	Salt Lake City, Utah	Ireland
Sister Vivian L. Brooks	Las Vegas, Nevada	Liverpool

APPOINTMENTS AND TRANSFERS

Bryant L. Stringham was sustained as second counsellor in the British Mission presidency on February 14th, 1953.

	From	To	Date
Elder Arthur J. Anderson	Liverpool	Newcastle	April 17th
Elder George A. Fletcher	Liverpool	Newcastle	April 17th
Elder Charles H. Barndt	Newcastle	Norwich	April 15th
Elder Mark D. Chipman	Newcastle	Nottingham	April 15th

RELEASES

	Districts of Service
May 28th	
Elder James Ernest Pennock	Newcastle, Hull, Birmingham Norwich, Manchester

BAPTISMS

BIRMINGHAM DISTRICT

April 11th
Judith Joseph
Patricia Ann Joseph
April 18th
Leonard Worley
Robert Alfred Moorhouse

HULL DISTRICT

April 1st
Frederick Edward Oakley

Betty Snowdin Oakley

LIVERPOOL DISTRICT

January 20th
James Michael Nugent

LONDON DISTRICT

April 11th
Eileen Elizabeth Whitelock

Joyce Pamela West

Shirley Ann Bell

April 24th

William Henry Mullen

Alan James Bryan Fookes

NORWICH DISTRICT

April 3rd

Irene Elizabeth Sturt

Roy Felix Sturt

SCOTTISH DISTRICT

March 29th

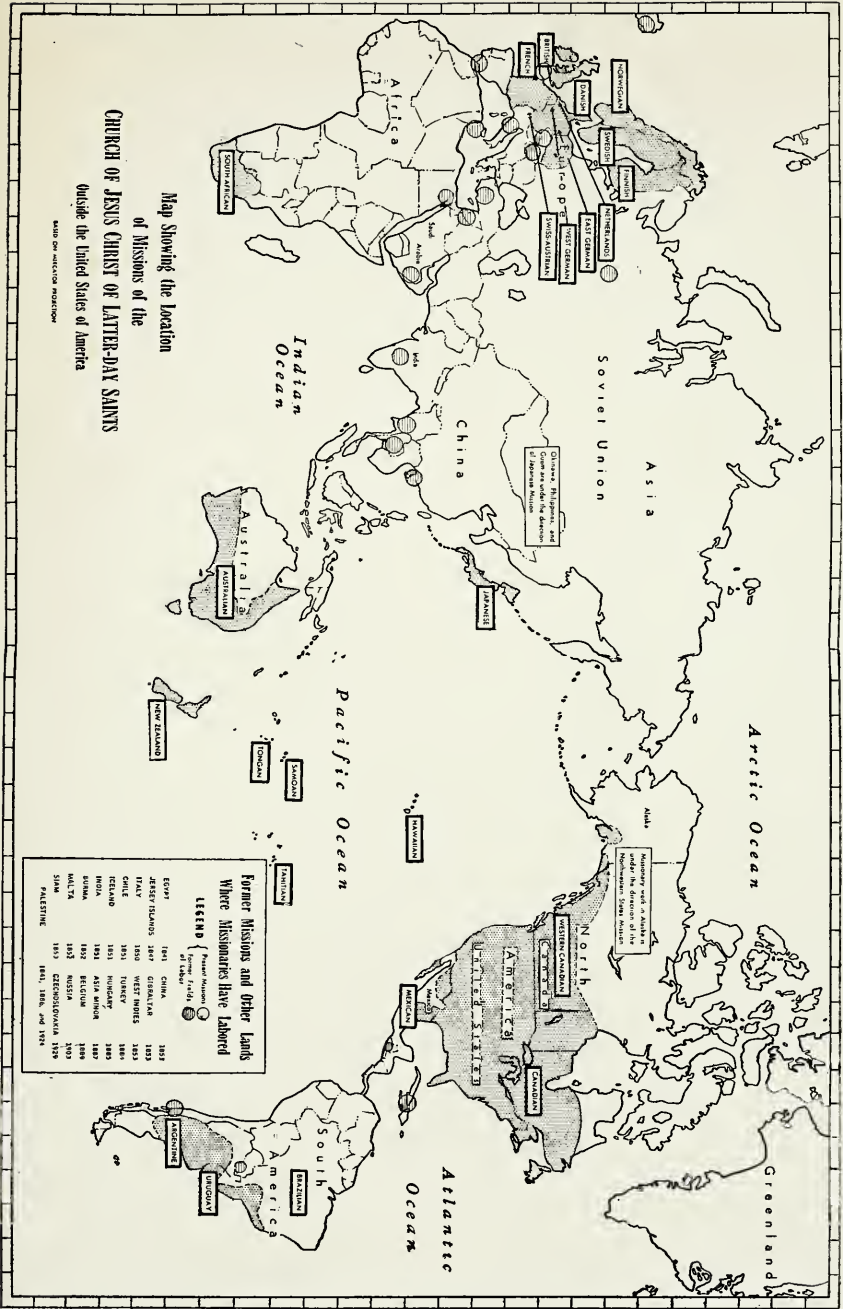
Joseph Leese

Grace Margaret Rae

WELSH DISTRICT

March 27th

William David Bailey





Luke 10:30-37